اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا

Quran English Translation and Tafseer
Sayyid Abul Ala Mawdudi

Surah 35 Fatir (The Originator), also known as Surah Al-Malaika (The Angels)

سُوْرَةُ فَاطِرٍ مَكِّيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allāh, the Merciful, the Compassionate)

اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ جَاعِلِ الْمَلٰٓئِكَةِ رُسُلًا اُولِيْٓ اَجْنِحَةٍ مَّثْنٰى وَثُلٰثَ وَرُبٰعَ ؕ يَزِيْدُ فِى الْخَلْقِ مَا يَشَآءُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ۱

(35-1) All praise be to Allah, the Fashioner of the heavens and earth, Who appointed angels (1) as His message bearers, having two, three, four wings. (2) He adds to His creation whatever He pleases. (3) Verily Allah has power over everything.

(1) This can have two meanings:

(1) That these angels perform the service of communicating messages between Allah and His Prophets.

(2) That it is the duty of these angels to convey and enforce the commands of Allah Almighty throughout the universe.

The object is to impress this truth: The position of the angels whom the polytheists have made their gods and goddesses is no more than of obedient servants of Allah, the One. Just as the servants of a king run about for the implementation of his orders, so do these angels fly about in the service of the real Sovereign of the Universe. These servants have no authority of their own; All powers rest with Allah, Who is the real Sovereign.

(2) We have no means of knowing what is the nature of the wings of these angels. But when Allah has used this word, which in human language is used for the wings of birds, instead of any other words, to express and depict the truth, one can certainly conclude that this very word of our language is nearest to the actual meaning. The mention of two and three and four pairs of the wings shows that different angels have been granted different degrees of powers by Allah. They have been equipped with

different powers of speed and efficiency as demanded by the nature of service for which they are employed.

(3) These words show that the number of the wings of the angels is restricted to four, but Allah has provided some angels with more wings than four. According to a Hadith related by Abdullah bin Masud, the Prophet (peace be upon him) once saw the Angel Gabriel with six hundred wings. (Bukhari, Muslim, Tirmidhi). Aishah relates that the Prophet (peace be upon him) had seen Gabriel twice in his real form: he had six hundred wings and had covered the entire horizon (Tirmidhi).

مَا يَفۡتَحِ اللّٰهُ لِلنَّاسِ مِنۡ رَّحۡمَةٍ فَلَا مُمۡسِكَ لَهَا ۚ وَمَا يُمۡسِكۡ فَلَا
مُرۡسِلَ لَهٗ مِنۡۢ بَعۡدِهٖ ؕ وَهُوَ الۡعَزِيۡزُ الۡحَكِيۡمُ ۲

(35-2) Whatever Mercy Allah accords to people, none can withhold; and whatever He withholds, no other will be able to release after Him. (4) He is Most Mighty, Most Wise. (5)

(4) This is also meant to remove the misunderstanding of the polytheists, who believed that from among the servants of Allah, someone gave them the provision, someone the children and someone health to their patients. All these superstitions of shirk are baseless, and the pure truth is just that whatever of mercy reaches the people, reaches to them only through Allah Almighty's bounty and grace. No one else has the power either to bestow it or to withhold it. This theme has been expressed at many places in the Quran and the Ahadith in different ways so that man may avoid the humiliation of begging at every door and at every shrine and may realize that making or marring of his destiny is in the power of One Allah alone and of none else.

(5) "He is the All-Mighty": He is dominant and the owner of Sovereignty: none can stop His judgments from being enforced. Also "He is All-Wise": every act of His is based on wisdom. When He gives somebody something He gives because it is demanded by wisdom, and when He withholds something from somebody, He withholds it because it would be against wisdom to give it.

يٰٓاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ ۗ هَلْ مِنْ خَالِقٍ غَيْرُ اللّٰهِ يَرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ ۗ لَآ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُؤْفَكُوْنَ ۝٣

(35-3) O people, remember Allah's favor upon you. (6) Is there any creator, apart from Allah, who provides you your sustenance out of the heavens and earth? There is no god but He. Whither are you, then, being misdirected? (7)

(6) "Remember Allah's favor upon you": Do not be ungrateful: do not forget that whatever you have, has been given by Allah. In other words, this sentence is meant to warn that whoever worships other than Allah, or regards a blessing as a favor done by other than Allah, or thanks other than Allah for a favor received, or prays to other than Allah for the grant of a blessing, is ungrateful.

(7) There is a subtle gap between the first and the second sentence, which is being filled by the context itself. To understand this, one may visualize the scene like this: The polytheists are being addressed. The speaker asks the audience: "Is there another creator beside Allah, who might have created you, and might be arranging provisions for you from the earth and heavens?" After this question the speaker waits for the answer. But there is no reply from anywhere. No one replies that there is another one beside Allah, who is their creator and sustainer. This by itself shows that the audience also believe that there is none beside Allah, who could be their creator and sustainer. Then the speaker says: "If so, then He alone can also be the Deity and no one else. How have you been so deceived? Why have you taken these others as your deities, when Allah alone is your Creator and Sustainer?"

وَاِنْ يُّكَذِّبُوْكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ ۗ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ۝٤

(35-4) (O Prophet), (there is nothing novel in it) if they cry lies to you; (8) Messengers before you were also cried lies to. To Allah shall all matters be sent back. (9)

(8) “If they deny”: If they do not believe that there is no one worthy of worship but Allah, and accuse you of having made a false claim to Prophethood.

(9) That is, it is not for the people to give the verdict that whomsoever they call a liar should in fact become a liar. The judgment rests with Allah. He shall in the end decide who was the liar, and shall bring the real liars to their evil end.

يٰۤاَيُّهَاالنَّاسُ اِنَّ وَعۡدَاللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الۡحَيٰوةُ الدُّنۡيَا وَ لَا يَغُرَّنَّكُمۡ بِاللّٰهِ الۡغَرُوۡرُ ۝۵

(35-5) O people, assuredly Allah's promise is true. (10) So let the life of the world not delude you, (11) and let not the Deluder delude you concerning Allah. (12)

(10) “The promise” implies the promise of the Hereafter to which allusion was made in the preceding sentence, saying: “And to Allah return all matters.”

(11) “Let not deceive you”: Deceive you that the world is an end in itself: that there is no Hereafter when one will have to render an account of one’s deeds: or that even if there is the Hereafter, the one who is enjoying life here will enjoy life there, too.

(12) “Great deceiver”: Satan, as is evident from the next sentence. And “deceive you concerning Allah” means:

(1) That he should make some people believe that Allah does not exist at all.
(2) Involve others in the misunderstanding that Allah after having once created the world, has retired and has now practically nothing to do with the universe any more.
(3) Delude others into believing that Allah no doubt is running the universe, but He has taken no responsibility of providing guidance to man: therefore, revelation and prophethood are a mere deception.

(4) Give still others the false hope that since Allah is All- Forgiving and All-Merciful. He will forgive one whatever sins one might have committed, and that He has some beloved ones too: if one remains attached to them, success and salvation are assured.

اِنَّ الشَّيۡطٰنَ لَكُمۡ عَدُوٌّ فَاتَّخِذُوۡهُ عَدُوًّا ؕ اِنَّمَا يَدۡعُوۡا حِزۡبَهٗ لِيَكُوۡنُوۡا مِنۡ اَصۡحٰبِ السَّعِيۡرِ ؕ﴿۶﴾

(35-6) Surely Satan is an enemy to you. Therefore, do take him as an enemy. He calls his followers to his way so that they may be among the inmates of the Fire.

اَلَّذِيۡنَ كَفَرُوۡا لَهُمۡ عَذَابٌ شَدِيۡدٌ ؕ وَ الَّذِيۡنَ اٰمَنُوۡا وَ عَمِلُوا الصّٰلِحٰتِ لَهُمۡ مَّغۡفِرَةٌ وَّ اَجۡرٌ كَبِيۡرٌ ؕ﴿۷﴾

(35-7) A severe chastisement lies in store for those that disbelieve, (13) but there is pardon and a great reward for those that believe and work righteous deeds. (14)

(13) “Those who disbelieve”: those who will refuse to believe in this invitation of Allah’s Book and His Messenger.

(14) That is, Allah will overlook their errors and will reward them for their good deeds not merely with what they will just deserve but much more richly and generously.

اَفَمَنۡ زُيِّنَ لَهٗ سُوۡٓءُ عَمَلِهٖ فَرَاٰهُ حَسَنًا ؕ فَاِنَّ اللّٰهَ يُضِلُّ مَنۡ يَّشَآءُ وَ يَهۡدِىۡ مَنۡ يَّشَآءُ ۫ فَلَا تَذۡهَبۡ نَفۡسُكَ عَلَيۡهِمۡ حَسَرٰتٍ ؕ اِنَّ اللّٰهَ عَلِيۡمٌۢ بِمَا يَصۡنَعُوۡنَ ؕ﴿۸﴾

(35-8) (How (15) awful is the straying of the person) for whom his evil deed has been embellished so that it looks fair to him? (16) The fact is that Allah causes whomsoever He will to fall into error and shows the Right Way to whomsoever He will. So, (O Prophet), let not your life go to waste sorrowing over them. (17) Allah is well aware of all that they do. (18)

(15) (Verses 3-7) were addressed to the common people. In this paragraph mention has been made of the standard bearers of

error and deviation, who were exerting their utmost to frustrate and defeat the mission of the Prophet (peace be upon him).

(16) That is, one kind of perverted person is he who commits evil but knows and understands that he is committing evil. Such a person can be reformed by counsel and advice, and sometimes his own conscience also pricks and brings him to the right path, for his habits only are perverted, not his mind. But there is another kind of a person whose mentality has been perverted, who has lost the discrimination between good and evil, for whom the life of sin has become alluring and lustrous, who abhors good and takes evil for civilization and culture, who regards goodness and piety as things of the past, and sinfulness and wickedness as progressiveness, and for whom guidance becomes error and error becomes guidance. Such a person is not amenable to any advice and any admonition. He neither takes warning from his own follies nor listens to a well-wisher. It is useless to waste ones time and energy for the reformation of such a person. Instead, the inviter to the truth should turn his attention towards those whose consciences may still be alive and who may still be inclined to listen to the truth.

(17) The insertion of the words “Then indeed, Allah sends astray whom He wills, and guides whom He wills” between the preceding and this sentence, clearly gives the meaning that Allah deprives, of the grace of guidance, those who become so perverted mentally, and leaves them to wander aimlessly in the ways in which they themselves wish to remain lost. After making the Prophet (peace be upon him) realize this fact Allah exhorts him to the effect: It is not within your power to bring such people to the right path; therefore, have patience in their regard. Just as Allah is indifferent about them, so should you also avoid being unduly anxious about their reformation.

Here, one should bear in mind two things very clearly. First, the people being mentioned here were not the common people, but the chiefs of Makkah, who were employing every falsehood, every fraud and every trick to defeat the mission of the Prophet (peace be upon him). These people were, in fact, not

involved in any misunderstanding about the Prophet (peace be upon him). They knew well what he was calling them to and what were the evils and moral weaknesses which they themselves were striving to maintain. After knowing and understanding all this, they had firmly resolved not to let him succeed in his object. And for this purpose they did not feel any hesitation in using any mean or petty device. Now, evidently the people who deliberately and after annual consultation invent a new falsehood every next day and spread it against a person, can deceive the whole world but as for themselves they know that they are the liars and that the person whom they have accused is free of every blame. Then, if the person against whom the false propaganda is being made also does not react and respond in a way opposed to truth and righteousness, the unjust people also cannot help realizing that their opponent is a truthful and honest man. If in spite of this the people do not feel ashamed of their misconduct and continue to oppose and resist the truth with falsehood, their conduct itself testifies that they are under Allah's curse and they can no longer discriminate between good and evil.

Secondly, if Allah had only meant to make Prophet (peace be upon him) understand the supreme truth, He could have secretly made him aware of this. There was no need to proclaim it openly in the revelation. To mention it in the Quran and to proclaim it to the world was in fact meant to warn the common people that the leaders and the religious guides whom they were following blindly were the people of perverted mentality, whose mean conduct was itself an evidence that they were under the curse of Allah.

(18) This sentence in itself contains the threat that a time is coming when Allah will punish them for their misdeeds. When a ruler says that he is fully aware of the misdeeds of a culprit, it does not only mean that the ruler has the knowledge of his misconduct, but it necessarily contains the warning that he will certainly punish him for this.

وَ اللّٰہُ الَّذِیۡۤ اَرۡسَلَ الرِّیٰحَ فَتُثِیۡرُ سَحَابًا فَسُقۡنٰہُ اِلٰی بَلَدٍ مَّیِّتٍ فَاَحۡیَیۡنَا بِہِ الۡاَرۡضَ بَعۡدَ مَوۡتِہَا ؕ کَذٰلِکَ النُّشُوۡرُ ۹

(35-9) It is Allah Who sends forth winds which then set the clouds in motion, which We drive to some dead land giving a fresh life to earth after it had become dead. Such will be the resurrection of the dead. (19)

(19) That is, these ignorant people think that the Hereafter is impossible. That is why they are living under the delusion that they may do whatever they like in the world, the time will never come when they will have to appear before their God and render an account of their deeds. But this is no more than a delusion. On the Day of Resurrection, the dead men of all ages will suddenly rise back to life at one call of Allah just as the dead earth comes back to life at one shower of the rain and the roots, lying dead for ages, become green and start sprouting up from the layers of the earth.

مَنۡ كَانَ يُرِيۡدُ الۡعِزَّةَ فَلِلّٰهِ الۡعِزَّةُ جَمِيۡعًا ؕ اِلَيۡهِ يَصۡعَدُ الۡكَلِمُ الطَّيِّبُ وَالۡعَمَلُ الصَّالِحُ يَرۡفَعُهٗ ؕ وَالَّذِيۡنَ يَمۡكُرُوۡنَ السَّيِّاٰتِ لَهُمۡ عَذَابٌ شَدِيۡدٌ ؕ وَمَكۡرُ اُولٰٓئِكَ هُوَ يَبُوۡرُ ۝١٠

(35-10) He who seeks glory, let him know that all glory belongs to Allah alone. (20) To Him do good words go up, and righteous action uplifts them. (21) But those who contrive evil deeds, (22) a severe punishment lies in store for them, and their contriving will come to naught.

(20) It should be noted that whatever the chiefs of the Quraish were doing against the Prophet (peace be upon him), they were doing it for the sake of their honor and dignity. They thought that if the Prophet (peace be upon him) succeeded in his mission, their greatness and glory would fade away, their influence would die out and their honor among the Arabs would be ruined. At this it is being said: The honor that you have attained for yourselves by your disbelief and rebellion against Allah is a false honor, which is destined to be ruined. The real and enduring honor, which can never suffer debasement, can be attained only through service of Allah. If you turn sincerely and faithfully to Him, you will attain it. And if you turn away from Him, you are bound to live an abject and wretched life.

(21) This is the real means of attaining the honor. In the sight of Allah, the false, vicious and mischievous can never rise and flourish. In His sight only such a word can rise and flourish which is honest and pure and is based on the truth, and in which a righteous creed and a correct point of view may have been expressed and presented. Then the thing which makes the pure word to rise and prosper is the action which conforms to it. Wherever the word is pure but the action is opposed to it, the purity of the word suffers a blemish. The mere extravagant rise of the tongue does not exalt a word: the power of the righteous action is needed to exalt and raise it high. Here, one should also note that the Quran presents the righteous word and the righteous action as interdependent. No action can be righteous merely on the basis of its external and apparent form unless it has a righteous creed behind it. And no righteous creed can be reliable unless it is supported and confirmed by a person's action. For instance, if a person says that he regards Allah, the One, alone as his Deity, but worships others than Allah in practical life, his action belies his word. If a person says that he regards the wine as unlawful but drinks it, his mere word can neither be acceptable to the people nor deserve approval in the sight of Allah.

(22) "Those who plot evil": Those who propagate false and evil words by means of cunning tricks, deceit and deceptive reasoning, and do not feel any hesitation in employing any device, however mean and depraved, to frustrate and defeat the word of the truth.

وَ اللّٰہُ خَلَقَکُمۡ مِّنۡ تُرَابٍ ثُمَّ مِنۡ نُّطۡفَۃٍ ثُمَّ جَعَلَکُمۡ اَزۡوَاجًا ؕ وَ مَا تَحۡمِلُ مِنۡ اُنۡثٰی وَ لَا تَضَعُ اِلَّا بِعِلۡمِہٖ ؕ وَ مَا یُعَمَّرُ مِنۡ مُّعَمَّرٍ وَّ لَا یُنۡقَصُ مِنۡ عُمُرِہٖۤ اِلَّا فِیۡ کِتٰبٍ ؕ اِنَّ ذٰلِکَ عَلَی اللّٰہِ یَسِیۡرٌ ﴿۱۱﴾

(35-11) Allah (23) created you from dust, then from a drop of sperm, (24) then He made you into pairs. No female conceives, nor delivers (a child) except with His knowledge. None is given a long life nor is any diminished in his life but it is written in a Book. (25) Surely that is quite easy for Allah. (26)

(23) From here again the discourse is directed to the common people.

(24) That is, man in the first instance was created from the dust directly. Then his race was perpetuated through the sperm-drop.

(25) That is, it is pre-ordained for everyone who is born in this world how long he will live. If a person lives a long life, he does so by Allah's decree, and if another one lives a short life, he too lives so by Allah's decree. Some ignorant people give the argument that in the past the death rate of the newly born children used to be high, and now it has been checked by the advancement of the medical science. And the people used to live short lives in the past, now due to better medical facilities the life span has increased. But this argument could be presented in refutation of the Quranic argument only when it could be ascertained that Allah, for instance, had preordained a two year life for a certain person, and the modern medical facilities have enhanced it by a day. If a person has no such knowledge, he cannot refute this Quranic statement on any rational grounds. Only on the basis of the statistics that the death rate among children has fallen, or that the people now are living longer lives, it cannot be argued that man has now become able to change the decrees of Allah. Rationally it is not impossible that Allah might have fixed different life spans for the people born in different periods, and this might also be Allah Almighty's decree that man in such and such an age would be granted curative power to treat such and such diseases, and in such and such a period man would be given greater means for longevity.

(26) That is, it is not at all difficult for Allah to give commands and pass judgments about each individual of His countless creations when He possesses detailed and perfect knowledge about them.

وَ مَا يَسۡتَوِى الۡبَحۡرٰنِ ۚ هٰذَا عَذۡبٌ فُرَاتٌ سَآئِغٌ شَرَابُهٗ وَ هٰذَا مِلۡحٌ اُجَاجٌ ؕ وَ مِنۡ كُلٍّ تَاۡكُلُوۡنَ لَحۡمًا طَرِيًّا وَّ تَسۡتَخۡرِجُوۡنَ حِلۡيَةً تَلۡبَسُوۡنَهَا ۚ وَ تَرَى الۡفُلۡكَ فِيۡهِ مَوَاخِرَ لِتَبۡتَغُوۡا مِنۡ فَضۡلِهٖ وَ لَعَلَّكُمۡ تَشۡكُرُوۡنَ ﴿۱۲﴾

(35-12) The two masses of water are not alike. [27] The one is sweet, sates thirst, and is pleasant to drink from, while the other is salt, bitter on the tongue. Yet from both you eat fresh meat, [28] and extract from it ornaments that you wear; [29] and you see ships cruising through it that you may seek of His Bounty and be thankful to Him.

(27) That is, the body of water in the oceans, and the body of water in the rivers and springs and lakes.

(28) “Fresh meat”: Meat of water animals.

(29) That is pearls and corals and, in some rivers, diamonds and gold.

يُولِجُ الَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾

(35-13) He causes the night to phase into the day and the day into the night, [30] and He has subjected the sun and the moon, each running its course to an appointed term. [31] That is Allah, your Lord; to Him belongs the Kingdom; but those whom you call upon, apart from Allah, possess not so much as the skin of a date-stone. [32]

(30) That is, the light of the day starts diminishing and the darkness of the night increasing gradually so as to cover up everything completely. Likewise, towards the end of the night, in the beginning, a streak of the light appears on the horizon, and then the bright day dawns.

(31) “Subjected ”: means subjected to a law.

(32) The word qitmir in the original means the thin skin that covers the stone of the date fruit; but what is meant to be said is that the gods of the mushriks do not own anything whatever. That is why we have translated it “a blade of grass”, which is an insignificant thing.

لِ ۡدَعُوۡهُمۡ لَا يَسۡمَعُوۡا دُعَآءَكُمۡ ۚ وَلَوۡ سَمِعُوۡا مَا اسۡتَجَابُوۡا لَكُمۡ ؕ وَ يَوۡمَ الۡقِيٰمَةِ يَكۡفُرُوۡنَ بِشِرۡكِكُمۡ ؕ وَ لَا يُنَبِّئُكَ مِثۡلُ خَبِيۡرٍ ؕ ۱۴

(35-14) If you call upon them, they cannot hear your prayer. And if they hear it, they cannot answer it. (33) On the Day of Resurrection they will disown you for associating others with Allah in His Divinity. (34) No one can inform you of the truth save the All-Aware. (35)

(33) This does not mean that they cannot tell aloud, in answer to your prayer whether your prayer has been accepted or not, but it means that they cannot take any action on your supplications. If a person sends his application to someone who is not a ruler, his application miscarries. For, the person to whom it has been sent, who has no authority whatever: he can neither reject it nor accept it. However, if the same application is sent to the one who is really a ruler, one or the other action will certainly be taken on it.

(34) That is, they will plainly say: We had never told them that we are Allah’s associates and that they should worship us. On the contrary, we were not at all aware that they regarded us as Allah’s associates and were invoking us for help. None of their prayers has reached us, nor has any of their gifts and offerings.

(35) “All-Knower”: Allah Almighty Himself. It means this: The other person can at the most refine shirk and prove the powerlessness of the gods of the polytheists by rational arguments only, but We are directly aware of the absolute truth. We are telling you, on the basis of knowledge, that all those whom the people believe to be possessing some powers in Our Godhead are absolutely powerless. They have no authority whatsoever by which they might do somebody good or harm. And We know this directly that on the Day of Resurrection, these gods of the mushriks will themselves refute their shirk.

يٰۤاَيُّهَا النَّاسُ اَنۡتُمُ الۡفُقَرَآءُ اِلَى اللّٰهِ ۚ وَ اللّٰهُ هُوَ الۡغَنِىُّ الۡحَمِيۡدُ ۱۵

(35-15) O people, it is you who stand in need of Allah; [36] as for Allah, He is Self-Sufficient, Immensely Praiseworthy. [37]

(36) That is, you should not remain under the delusion that Allah stands in need of your help. If you do not accept Him as God, His Godhead will fail, and if you do not serve and worship Him, He will incur some loss. Nay, but the fact is that you stand in need of Him. You cannot remain alive for a moment if He does not keep you alive, and does not provide you with the means by which you remain alive in the world and function. Therefore, when you are told to adopt His service and obedience, it is not because Allah stands in need of it, but because upon it depends your own success here as well as in the Hereafter. If you do not do so, you will be harming your own selves only, and not Allah in any way.

(37) The word Ghani implies that He is the Owner of everything: He is Self-sufficient and Independent of all. He does not stand in need of anyone's help. The word Hamid implies that He is Self-Praiseworthy: someone may praise Him, or may not, but He alone is worthy of hamd (praise and gratitude). These two attributes have been used together because one would be ghani even if one did not do any good to anyone by one's wealth. In such a case one would be ghani but not hamid One will be hamid only in case one does not draw any benefit for oneself but benefits others in every way from the treasures of his wealth and resources. Since Allah is perfect in these two attributes, it has been said: "He is not just Ghani (self-sufficient) but such Ghani as is worthy of every kind of praise and gratitude, for He is fulfilling your needs as well as the needs of all other creatures.

اِنۡ يَّشَاۡ يُذۡهِبۡكُمۡ وَيَاۡتِ بِخَلۡقٍ جَدِيۡدٍ ﴿۱۶﴾

(35-16) If He wishes, He can remove you and put in your place a new creation.

وَّمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيۡزٍ ﴿۱۷﴾

(35-17) That surely is not difficult for Allah. [38]

(38) That is, you are not enjoying life on Allah's earth solely by dint of your own power and might. He has the power to remove you from here in no time and raise another people to take your place. Therefore, you should understand your true worth, and should desist from adopting the conduct which has been causing the downfall of the nations. When Allah wills to send someone to his doom, there is no one in the universe, who can stop Him and withhold His decree from being enforced.

وَ لَا تَزِرُ وَازِرَۃٌ وِّزۡرَ اُخۡرٰی ؕ وَ اِنۡ تَدۡعُ مُثۡقَلَۃٌ اِلٰی حِمۡلِہَا لَا یُحۡمَلۡ مِنۡہُ شَیۡءٌ وَّ لَوۡ کَانَ ذَا قُرۡبٰی ؕ اِنَّمَا تُنۡذِرُ الَّذِیۡنَ یَخۡشَوۡنَ رَبَّہُمۡ بِالۡغَیۡبِ وَ اَقَامُوا الصَّلٰوۃَ ؕ وَ مَنۡ تَزَکّٰی فَاِنَّمَا یَتَزَکّٰی لِنَفۡسِہٖ ؕ وَ اِلَی اللّٰہِ الۡمَصِیۡرُ ﴿۱۸﴾

(35-18) No one can bear another's burden. (39) If a heavily laden one should call another to carry his load, none of it shall be carried by the other, even though he be a near of kin. (40) (O Prophet), you can warn only those who fear their Lord without seeing Him and establish Prayer. (41) Whoever purifies himself does so to his own good. To Allah is the final return.

(39) "Burden": the burden of the responsibilities of actions. It means: In the sight of Allah everyone is responsible for his own actions and for no one else's. There is no possibility that Allah will place the burden of one man's responsibility upon the other, nor is there the possibility that a person will take the burden of another's responsibility upon himself and get himself seized for the crime committed by the other. This thing has been said here because the polytheist kinsmen and relatives of the people who were embracing Islam in Makkah, used to urge them, saying, Give up Islam and return to your ancestral faith. We take the responsibility of any punishment etc. on ourselves.

(40) In the preceding sentence, Allah's law of justice has been enunciated, according to which He will not seize any person for the sin committed by another, but will hold everyone responsible for his own sin. In this sentence the Muslims have been told: Those who urge you to give up faith and commit evil on the assurance that they will take on themselves the burden of your

sins on the Day of Resurrection, are in fact giving you a false hope. When Resurrection comes and the people see what fate they are going to meet in consequence of their misdeed, everyone will be concerned only about himself. Brother will turn away from brother and father from son, and no one will be prepared to take even an atom's weight of another's burden on himself.

(41) In other words, your warnings cannot have any effect on obstinate and stubborn people. Your admonitions can bring only such people to the right path who have fear of God in their hearts and who are inclined to bow before their real Master.

وَ مَا يَ سۡتَوِى الۡاَعۡمٰى وَالۡبَصِيۡرُ ۙ﴿۱۹﴾

(35-19) The blind and the seeing are not alike,

وَ لَا الظُّلُمٰتُ وَ لَا النُّوۡرُ ۙ﴿۲۰﴾

(35-20) nor darkness and light;

وَ لَا الظِّلُّ وَ لَا الۡحَرُوۡرُ ۚ﴿۲۱﴾

(35-21) nor cool shade and torrid heat;

وَ مَا يَسۡتَوِى الۡاَحۡيَآءُ وَ لَا الۡاَمۡوَاتُ ؕ اِنَّ اللّٰهَ يُسۡمِعُ مَنۡ يَّشَآءُ ۚ وَ مَاۤ اَنۡتَ بِمُسۡمِعٍ مَّنۡ فِى الۡقُبُوۡرِ ﴿۲۲﴾

(35-22) nor are the living and the dead alike. (42) Allah makes to hear whomsoever He wishes, but you, (O Prophet), cannot cause to hear those who are in their graves. (43)

(42) In these comparisons the present and the future of a believer and a disbeliever have been contrasted. There is a person who has closed his eyes to the realities and does not care to see as to what truth the whole system of the universe and his own existence itself are pointing. There is the other person, whose eyes are open and who clearly sees that everything outside and inside himself bears evidence to the Unity of God and

to man’s answerability before him. There is a person, who is wandering blindly in the superstitions of ignorance and the darkness of presumptions and speculations, and is not inclined to benefit by the light of the candle lit by the Prophet. There is the other person, whose eyes are open and who, as soon as the light spread by the Prophet appears before him, comes to realize that all the ways being followed by the polytheists and the disbelievers and the atheists lead to destruction, and the way to success is only that which has been shown by the Messenger of God. Now how can it be possible that the attitude of the two persons be the same in the world and the two may follow one and the same path together? And how can this also be possible, either that the two should meet the same end and should both end up in the dust after death? Neither should one be punished for his wrongdoings, nor the other be rewarded for his righteous conduct. The sentence, “the cool shade and the heat of the sun are not alike” points to the same fate. The one will be provided shelter under the shade of Allah’s mercy and the other will burn in the fire of Hell. Thus, the notions that the two will ultimately meet the same end, is utterly false. In the end, the believer has been likened to the living and the stubborn disbeliever to the dead. That is, the believer is he whose feeling, understanding and perception are alive and whose conscience is making him aware of the distinction between the good and the evil every moment. Contrary to this, the person who has been, wholly lost in the prejudices of disbelief is even worse than the blind person who is wandering about in darkness. Nay, he is like a dead person who has no sense or feeling left in him.

(43) That is, as for the powers of Allah, they are unlimited. He can even make the stones to hear. But it is not within the power of the Messenger to make those people to listen to him whose consciences have become dead and whose ears deaf to every call to the truth. He can only make those people to hear him, who are inclined to listen to every reasonable thing.

اِ نۡ اَنۡتَ اِلَّا نَذِيۡرٌ ﴿۲۳﴾

(35-23) You are no more than a warner. (44)

(44) That is, your only duty is to warn the people and nothing else. If even after this a person does not come to his senses, and remains lost in his deviations, you are not to blame for that, for you have not been entrusted with the duty of making the blind to see and the deaf to hear.

اِنَّاۤ اَرۡسَلۡنٰکَ بِالۡحَقِّ بَشِیۡرًا وَّ نَذِیۡرًا ؕ وَ اِنۡ مِّنۡ اُمَّۃٍ اِلَّا خَلَا فِیۡہَا نَذِیۡرٌ ﴿۲۴﴾

(35-24) We have sent you with the Truth to proclaim good news and to warn. Never has there been a nation but a warner came to it. (45)

(45) That there has been no community in the world for whose guidance Allah did not appoint the Prophets. This has been stated at several places in the Quran. In (Surah Ar- Rad, Ayat 7), it was said: “Every people has its guide”. In (Surah Al-Hijr, Ayat 10): “O Prophet, We have already sent Messengers before you among many of the ancient peoples”. In (Surah An-Nahl, Ayat 36): “We sent to every community a Messenger” and in (Surah Ash-Shuara, Ayat: 208): “We have never destroyed a habitation unless it had its warners to administer admonition”. But, in this connection, one should note two things so that there remains no misunderstanding. First, one and the same Prophet is enough for the lands to which his message may reach. It is not necessary that Prophets be sent to every separate habitation and to every separate community. Second, no new Prophet needs to be sent as long as the message and teaching and guidance given by a previous Prophet remains safe and intact. It is not necessary that a separate Prophet be sent for every race and every generation.

وَ اِنۡ یُّکَذِّبُوۡکَ فَقَدۡ کَذَّبَ الَّذِیۡنَ مِنۡ قَبۡلِہِمۡ جَآءَتۡہُمۡ رُسُلُہُمۡ بِالۡبَیِّنٰتِ وَ بِالزُّبُرِ وَ بِالۡکِتٰبِ الۡمُنِیۡرِ ﴿۲۵﴾

(35-25) If they give the lie to you now, those that went before them also gave the lie to their Messengers when they came to them with Clear Proofs, (46) with Scriptures, and with the Illuminating Book. (47)

(46) “Clear proofs”: Proofs which clearly testified that they were Allah’s Messengers.

(47) “Scriptures” probably consisted of good counsels and moral precepts and “the Book” comprised a complete code of the law.

ثُمَّ اَخَذۡتُ الَّذِیۡنَ کَفَرُوۡا فَکَیۡفَ کَانَ نَکِیۡرِ ﴿۲۶﴾

(35-26) Then I seized those who denied the Truth, and how terrible was My punishment!

اَلَمۡ تَرَ اَنَّ اللّٰہَ اَنۡزَلَ مِنَ السَّمَآءِ مَآءً فَاَخۡرَجۡنَا بِہٖ ثَمَرٰتٍ مُّخۡتَلِفًا اَلۡوَانُہَا ؕ وَ مِنَ الۡجِبَالِ جُدَدٌۢ بِیۡضٌ وَّ حُمۡرٌ مُّخۡتَلِفٌ اَلۡوَانُہَا وَ غَرَابِیۡبُ سُوۡدٌ ﴿۲۷﴾

(35-27) Do you not see that Allah sent down water from the sky with which We brought forth fruits of diverse hues? In the mountains there are white and red, of diverse hues, and pitchy black;

وَ مِنَ النَّاسِ وَ الدَّوَآبِّ وَ الۡاَنۡعَامِ مُخۡتَلِفٌ اَلۡوَانُہٗ کَذٰلِکَ ؕ اِنَّمَا یَخۡشَی اللّٰہَ مِنۡ عِبَادِہِ الۡعُلَمٰٓؤُا ؕ اِنَّ اللّٰہَ عَزِیۡزٌ غَفُوۡرٌ ﴿۲۸﴾

(35-28) and human beings too, and beasts, and cattle diverse are their hues. (48) From among His servants, it is only those who know that fear Allah. (49) Verily Allah is Most Mighty, Most Forgiving. (50)

(48) This is meant to impress that in the universe created by Allah nowhere is there homogeneity and uniformity; there is variety everywhere. From the same earth and by the same water different kinds of trees are appearing. Even the two pieces of the fruit of the same tree are not uniform in color and size and taste. In the same mountain one will see a variety of colors and a great difference in the material composition of its different parts. Even among human beings and animals one will not see two offspring of the same parents exactly alike. If a person seeks uniformity of the temperaments and dispositions and mentalities in this

universe and is bewildered at the differences which have been alluded to in(Verses 19-22) above, it will be his own perception and understanding to blame. This same variety and difference, in fact, point to the reality that this universe has been created by a Wise Being with great wisdom; its Maker is a Unique Creator and a Matchless Fashioner, Who does not have the same model of everything before Him, but has a variety of countless and limitless designs of everything. Then if one ponders over the differences in human temperaments and minds, in particular, one will see that it is not a mere accident, but in fact the masterpiece of the wisdom of creation. If all human beings had been created with the uniform temperaments and desires and feelings and inclinations and ways of thinking, and no room had been left for any difference, it would have been absolutely useless to bring about a new creation like man in the world. When the Creator decided to bring into existence a responsible creation, a creation having power and authority, the necessary inevitable demand of the nature of the decision was that room for all sorts of differences should be provided in its nature and structure. This is the main proof of the fact that the creation of man is not the result of an accident, but the result of a wonderful and wise plan and design. And obviously, wherever there is a wise plan and design, there must necessarily be a Wise Being working behind it, for the existence of wisdom without a Wise Being would be un-imaginable.

(49) That is, the more a person is unaware of the attributes of Allah, the more he will be fearless of Him. Contrary to this, the more a person is aware and conscious of Allah’s powers, His knowledge, His wisdom, His vengeance and His omnipotence and His other attributes, the more he will fear His disobedience. Thus, in fact, knowledge in this verse does not imply knowledge of academic subjects like philosophy and science and history and mathematics, etc. but the knowledge of divine attributes, no matter whether one is literate or illiterate. The one who is fearless of God is illiterate merely as regards to this knowledge even if he has all the knowledge of the world. And the one who knows the attributes of God and fears Him in his heart, is learned even if he is illiterate. In the same connection, one should also know that in this verse the ulama does not imply the scholars in the technical

sense, who are termed as religious scholars because of their knowledge of the Quran and Hadith and Fiqh and philosophy. They will prove true to this verse only when they possess fear of God in their hearts. The same thing has been said by Abdullah bin Masud, thus: Knowledge is not due to much narration of Hadith but due to much fear of Allah. And also by Hassan Basri, thus: The scholar is he who fears Allah though he has not seen Him, and turns to what is approved by Him and keeps away from what makes Him angry.

(50) That is, He is All-Mighty, and therefore, can seize the disobedient as and when He likes: no one can escape His grasp. But He is All-Forgiving also and is, therefore, giving respite to the wrongdoers.

اِنَّ الَّذِيۡنَ يَتۡلُوۡنَ كِتٰبَ اللّٰهِ وَ اَقَامُوا الصَّلٰوةَ وَ اَنۡفَقُوۡا مِمَّا رَزَقۡنٰهُمۡ سِرًّا وَّ عَلَانِيَةً يَّرۡجُوۡنَ تِجَارَةً لَّنۡ تَبُوۡرَ ۙ﴿۲۹﴾

(35-29) Surely those who recite the Book of Allah and establish Prayer and spend, privately and publicly, out of what We have provided them, look forward to a trade that shall suffer no loss;

لِيُوَفِّيَهُمۡ اُجُوۡرَهُمۡ وَ يَزِيۡدَهُمۡ مِّنۡ فَضۡلِهٖ ؕ اِنَّهٗ غَفُوۡرٌ شَكُوۡرٌ ﴿۳۰﴾

(35-30) (a trade in which they have invested their all) so that Allah may pay them their wages in full and may add to them out of His Bounty. (51) He is Most Forgiving, Most Appreciative. (52)

(51) This kind of conduct and practice of the believers has been likened to a trade bargain because in trade a man invests his money and labor and capabilities in the hope that he will not only get his capital back and his wages for the time and energy spent but in addition some profit as well. Likewise, a believer also invests his wealth and his time and his labor and capabilities in carrying out Allah’s commands and in His service and worship and in the struggle to promote the cause of His religion in the hope that he will not only get his full rewards for it but Allah will bless

him with much more from His bounty as well. But there is a great difference between the two kinds of bargains. In the worldly trade bargains there is the risk of loss also along with the hope of profits. Contrary to this, in the bargain that a sincere servant makes with his God there is no risk of any loss whatever.

(52) That is, Allah's relation with the sincere believers is not that of a miserly master who checks his servant on trivialities and brings all his services and loyalties to naught on account of a minor error. But Allah is the Most Beneficent and Generous Master. He overlooks the errors of His obedient servant and appreciates whatever service he might be able to render.

وَ الَّذِیۡۤ اَوۡحَیۡنَاۤ اِلَیۡکَ مِنَ الۡکِتٰبِ ہُوَ الۡحَقُّ مُصَدِّقًا لِّمَا بَیۡنَ یَدَیۡہِ ؕ اِنَّ اللّٰہَ بِعِبَادِہٖ لَخَبِیۡرٌۢ بَصِیۡرٌ ۳۱

(35-31) (O Prophet), the Book We have revealed to you is the Truth, confirming the Books that came before it. (53) Verily Allah is well aware of His servants and sees everything. (54)

(53) It means: This Book is not presenting anything new which might be opposed to the teaching brought by the former Prophets, but it is presenting the same eternal truth which all the Prophets have been presenting from the very beginning.

(54) The object of mentioning these attributes of Allah here is to arouse the people to the aims and ideals in which their true wellbeing lies, to the principles which alone can afford the right guidance and to the rules and regulations which are precisely in accordance with them. None can know these except Allah, because He alone is aware of the nature of His servants and its demands, and He alone watches over their well-being and affairs. The people do not know their own selves as much as their Creator knows them. Therefore, the truth is that, and can only be that, which He has taught by revelation.

ثُمَّ اَوۡرَثۡنَا الۡکِتٰبَ الَّذِیۡنَ اصۡطَفَیۡنَا مِنۡ عِبَادِنَا ۚ فَمِنۡہُمۡ ظَالِمٌ لِّنَفۡسِہٖ ۚ وَ مِنۡہُمۡ مُّقۡتَصِدٌ ۚ وَ مِنۡہُمۡ سَابِقٌۢ بِالۡخَیۡرٰتِ بِاِذۡنِ اللّٰہِ ؕ ذٰلِکَ ہُوَ الۡفَضۡلُ الۡکَبِیۡرُ ؕ ۳۲

(35-32) Then We bequeathed the Book to those of Our servants that We chose. [55] Now, some of them wrong themselves and some follow the medium course; and some, by Allah's leave, vie with each other in acts of goodness. That is the great bounty. [56]

(55) This implies the Muslims, who have been sorted out from all mankind so that they may become heirs to the Book of Allah, and convey its message to others after the Prophet Muhammad (peace be upon him). Though this Book has been presented before all human beings, those who accepted it in the first instance, were chosen for the honor to become heirs to a great Book like the Quran and the trustees of the teaching and guidance imparted by a great Messenger like the Prophet Muhammad (peace be upon him).

(56) That is, All these Muslims are not alike but are divided into three classes:

(1) Those unjust to themselves: They are those who believe sincerely and honestly that the Quran is the Book of Allah and Muhammad (peace be upon him) the Messenger of Allah, but in practical life they do not fully follow the Book of Allah and the Sunnah of His Messenger. They are believers but sinful; culprits but not rebellious; weak of faith but not hypocritical and unbelieving at heart. Therefore, although they are unjust to themselves, they have been included among the chosen servants of God and among the heirs to the Book; otherwise, obviously the rebels and the hypocrites and the unbelieving people could not be so treated and honored. This class of the believers has been mentioned first of All because they are most numerous among the Muslims.

(2) Those following the middle course: They are the people who fulfill the obligations of this inheritance to some extent but not fully. They are obedient as well as erring. They have not left their self altogether free but try as best as they can to turn it to God’s obedience. However, at times they give it undue freedom and become involved in sin. Thus, their life becomes a combination of both the good and the evil actions.

They are less numerous than the first group but more than the third; that is why they have been mentioned second.

(3) Those excelling in good deeds: They are the people of the first rank among the heirs to the Book, and they are the ones who are doing full justice to the inheritance. They are in the forefront in following and adhering to the Book and the Sunnah; in conveying the message of God to His servants, in offering the sacrifices for the sake of the true faith, and in every pious and good work. They are not the ones who would commit a sin deliberately, but if they happened to commit a sin inadvertently, they would be filled with remorse as soon as they became conscious of it. They are less numerous than the people of the first two groups, and therefore, have been mentioned last, although they merit the first place in the matter of doing justice to the heritage of the Book of Allah.

As for the sentence, “the great bounty”, if it is related with the last sentence, it would mean that to excel in good deeds is the great bounty, and the people who excel in good deeds are the best of the Muslim community. And if it is taken to be related with the first sentence, it would mean that to be a heir to the Book of Allah and to be chosen for this heritage is the great bounty, and the people who have been so chosen on account of their faith in the Quran and the Prophet Muhammad (peace be upon him) are the best among the human beings created by Allah.

جَنّٰتُ عَدۡنٍ يَّدۡخُلُوۡنَهَا يُحَلَّوۡنَ فِيۡهَا مِنۡ اَسَاوِرَ مِنۡ ذَهَبٍ وَّلُؤۡلُؤًا وَلِبَاسُهُمۡ فِيۡهَا حَرِيۡرٌ ﴿۳۳﴾

(35-33) They shall enter the everlasting Gardens,(57) shall be adorned with bracelets of gold and with pearls, and their apparel therein shall be silk.

(57) One section of the commentators has held the view that this sentence is related with the two sentences immediately preceding it. That is, the ones who excel in good deeds are the best of the people and they alone will enter the Gardens. As for the first two groups, nothing has been stated about them so that they became worried concerning their fate and try to improve their lot. This view has been presented by Allama Zamakhshari forcefully and supported by Imam Razi. But the majority of the

commentators opine that it is related with the whole preceding discourse, which means that all the three classes of the ummah shall eventually enter Paradise, whether without accountability, or after the accountability, whether remaining secure from every punishment, or after receiving some punishment. This commentary is supported by the Quranic context, for a little below about those who are contrasted with the heirs of the Book, it has been said: “And for those who have disbelieved, there is the fire of Hell.” This shows that there is Paradise for all those who have believed in the Book, and Hell for all those who have refused to believe in it. The same has been supported by the Hadith of the Prophet (peace be upon him), which Imam Ahmad, Ibn Jarir, Ibn Abi Hatim, Tabarani, Baihaqi and some other traditionalists have related on the authority of Abu ad- Darda. The Prophet (peace be upon him) said:
Those who have excelled in good works shall enter Paradise without accountability; and those who are following the middle course, shall be subjected to accountability; but their accountability shall be light. As for those who have been unjust to themselves, they shall be detained throughout the long period of Resurrection and accountability (mahshar). Then Allah shall cover them also with His mercy. And they are the ones who will say: Thanks to Allah Who has removed sorrow from us.

In this Hadith the Prophet (peace be upon him) has himself given a complete commentary of the verse under discussion, and stated separately the end to be met by each of the three groups of the believers. The light accountability for the ones following the middle course means this: The disbelievers will be punished for their disbelief as well as for each single crime and sin of theirs separately, but, contrary to this, the good and bad deeds of the believers who come with both the good and evil deeds will be judged on the whole: they will not be rewarded for each good deed and punished for each evil deed separately. As for those who will be detained throughout the period of Resurrection and accountability because they had been unjust to themselves, it means: They will not be thrown into Hell, but will be sentenced to be detained till the rising of the court. In other words, they will be exposed to all the severities and rigors of the lengthy Day of

Resurrection (and God alone knows how lengthy it will be) till Allah Almighty will turn to them in His mercy and command at the rising of the court that they too be admitted into Paradise. The traditionists have cited several sayings to the same effect from many companions like Umar, Uthman, Abdullah bin Masud, Abdullah bin Abbas, Aishah, Abu Said Khudri and Bara bin Azib. And obviously, the companions could not have said any such thing in such matters unless they had heard it from the Prophet (peace be upon him) himself.

But from this one should not form the impression that those who have been unjust to themselves from among the Muslims will only be sentenced to be detained till the rising of the court, and none of them will go to Hell at all. Several crimes have been mentioned in the Quran and Hadith, whose perpetrator will go to Hell in spite of his faith. For instance, Allah Himself has declared that the believer who kills another believer willfully shall go to Hell. Likewise, Hell has been mentioned as the punishment of those people also who violate the provisions of the divine law of inheritance. Those who devour interest even after its prohibition have been declared to be the dwellers of Hell. Besides these, some other major sins have also been mentioned in Hadith, whose perpetrator shall go to Hell.

وَ قَالُوا ا لۡحَمۡدُ لِلّٰہِ الَّذِیۡۤ اَ ذۡہَبَ عَنَّا ا لۡحَزَنَ ؕ اِنَّ رَبَّنَا لَغَفُوۡرٌ شَکُوۡرُ ۳۴

(35-34) They will say: “All praise be to Allah Who has taken away all sorrow from us. (58) Surely our Lord is Most Forgiving, Most Appreciative; (59)

(58) “Sorrow”: Sorrow of every kind: sorrows and griefs and worries of the world and of the Hereafter with regard to the final end. It means: Now we have nothing to worry about: now there can be no question of any sorrow and trouble afflicting us here.

(59) That is He has forgiven us our errors, has appreciated whatever little provision of deeds we had brought and blessed us with His Paradise as a reward.

الَّذِيْٓ اَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهٖ ۚ لَا يَمَسُّنَا فِيْهَا نَصَبٌ وَّ لَا يَمَسُّنَا فِيْهَا لُغُوْبٌ ۝٣٥

(35-35) (the Lord) Who, out of His Bounty, has made us dwell in an abode [60] wherein no toil, nor fatigue affects us. [61]

(60) That is, the world was a stage in our journey of life, which we have crossed, and the plain of Resurrection also is a stage of the same journey, which we have also crossed. Now we have reached a place which is our eternal abode: we have not to go elsewhere from here.

(61) In other words, all our toils and afflictions have come to an end. Now we do not have to perform any work here in carrying out which we might have to experience any rigor or hardship and after carrying out which we might be fatigued.

وَ الَّذِيْنَ كَفَرُوْا لَهُمْ نَارُ جَهَنَّمَ ۚ لَا يُقْضٰى عَلَيْهِمْ فَيَمُوْتُوْا وَ لَا يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا ؕ كَذٰلِكَ نَجْزِيْ كُلَّ كَفُوْرٍ ۝٣٦

(35-36) As for those who disbelieved, [62] the Fire of Hell awaits them. There they shall not be finished off and die; nor will the torment (of Hell) be lightened for them. Thus do We requite every thankless being.

(62) “Who disbelieved”: Who have refused to believe in the Book which Allah has sent down on Muhammad (peace be upon him).

وَهُمْ يَصْطَرِخُوْنَ فِيْهَا رَبَّنَآ اَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِيْ كُنَّا نَعْمَلُ ؕ اَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ وَ جَآءَكُمُ النَّذِيْرُ ۫ فَذُوْقُوْا فَمَا لِلظّٰلِمِيْنَ مِنْ نَّصِيْرٍ ۝٣٧

(35-37) They will cry out in Hell and say: “Our Lord, let us out so that we may act righteously, different from what we did before.” (They will be told): “Did we not grant you an age long enough for anyone to take heed if he had wanted to take heed? [63] Besides, there came a warner to you. So have a taste of the torment now. None may come to the help of the wrong-doers.”

(63) This implies every such age of life in which a person may be able to distinguish between good and evil, truth and falsehood, if he likes to, and turn to right guidance instead of deviation, if he wishes. If a person has died before attaining such an age, he will not be called to any account according to this verse. However, the one who has attained this age will certainly be held answerable for his actions. Then, as long as he lives after attaining this age and gets more and more opportunities for choosing and adopting the right path, his responsibility also will increase accordingly; so much so that the one who does not adopt right guidance even in old age will have no chance left for making any excuse. This same thing has been reported by Abu Hurairah and Sahl bin Saad as-Saidi in a Hadith, saying: The one who lives a short life has an excuse to offer, but there is no room for making an excuse for him who lives for 60 years or more." (Bukhari Ahmad, Nasai, Ibn Jarir, Ibn Abi Hatim).

اِنَّ اللّٰهَ عٰلِمُ غَيۡبِ السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ اِنَّهٗ عَلِيۡمٌۢ بِذَاتِ الصُّدُوۡرِ ﴿۳۸﴾

(35-38) Surely Allah knows the Unseen in the heavens and the earth. He even knows the secrets hidden in people's breasts.

هُوَ الَّذِىۡ جَعَلَكُمۡ خَلٰٓئِفَ فِى الۡاَرۡضِ ؕ فَمَنۡ كَفَرَ فَعَلَيۡهِ كُفۡرُهٗ ؕ وَ لَا يَزِيۡدُ الۡكٰفِرِيۡنَ كُفۡرُهُمۡ عِنۡدَ رَبِّهِمۡ اِلَّا مَقۡتًا ۚ وَ لَا يَزِيۡدُ الۡكٰفِرِيۡنَ كُفۡرُهُمۡ اِلَّا خَسَارًا ﴿۳۹﴾

(35-39) It is He Who made you vicegerents in the earth. (64) So whoever disbelieves will bear the burden of his unbelief. (65) The unbelievers' unbelief adds nothing but Allah's wrath against them. The unbelievers' unbelief adds nothing but their own loss.

(64) This can have two meanings:

(1) Now He has settled you on His earth after the passing away of the previous generations and nations.

(2) The powers and authority that He has given to you over different things in the earth are not meant to make you the

owners of these things but are meant to enable you to function as the representatives of their real Owner.

(65) If the previous sentence is taken to mean that you have been made successors to the previous nations, this sentence would mean this: The one who did not learn any lesson from the fate of the previous nations and adopted the conduct of disbelief due to which those nations have gone to their doom, will himself see the evil end of his folly. And if the sentence is taken to mean this that Allah has delegated to you powers and authority as His vicegerents in the earth, this sentence would mean: He who forgot this position of vicegerency and became independent, or he who adopted service of someone else, apart from his real Master, would see the evil end of his rebellious conduct himself.

قُلۡ اَرَءَيۡتُمۡ شُرَكَآءَكُمُ الَّذِيۡنَ تَدۡعُوۡنَ مِنۡ دُوۡنِ اللّٰهِ ؕ اَرُوۡنِىۡ مَاذَا خَلَقُوۡا مِنَ الۡاَرۡضِ اَمۡ لَهُمۡ شِرۡكٌ فِى السَّمٰوٰتِ ۚ اَمۡ اٰتَيۡنٰهُمۡ كِتٰبًا فَهُمۡ عَلٰى بَيِّنَتٍ مِّنۡهُ ۚ بَلۡ اِنۡ يَّعِدُ الظّٰلِمُوۡنَ بَعۡضُهُمۡ بَعۡضًا اِلَّا غُرُوۡرًا ۝۴۰

(35-40) Say to them (O Prophet): “Have you ever seen those of your associates (66) upon whom you call apart from Allah? Show me what have they created in the earth? Or do they have any partnership (with Allah) in the heavens? Or have We given them a Book so that they have a clear proof (for associating others with Allah in His Divinity)?” (67) Nay, what these wrong-doers promise each other is nothing but delusion. (68)

(66) “Associates of yours”, because they are not in fact the associates of Allah, but the ones whom the polytheists themselves have made associates of Allah.

(67) That is, do they possess a written sanction from Us in which We might have indicated that We have given such and such persons the powers to heal the sick, or to get jobs for the jobless, or to fulfill needs of the needy, or that We have made such and such beings Our representatives in such and such parts of the earth and now it is in their hands to make or mar the destinies of the people of those parts; therefore, Our servants now should pray to them and present gifts and offerings before them, and for

whatever blessings they receive they should thank those demigods only? If you possess any such sanction, produce it. And if you have no such sanction, you should consider on what grounds you have invented these polytheistic creeds and practices. When you are asked as to what sign is there in the heavens and the earth that may point to your self-invented gods as being God's associates, you cannot point out any. When you are asked to produce any divine sanction from any Book of Allah, or from your own possession, or from the possession of your self-invented gods, which may testify to God s having Himself delegated to them those powers which you assign to them, you do not produce any. What then is the basis of your these creeds and concepts? Are you the owners of the divine rights and powers that you may assign and distribute them to whomsoever you please?

(68) That is, these religious guides, saints, priests, sorcerers, preachers and attendants of shrines and their agents are fooling the people for selfish motives, and are concocting stories to give them false hopes that if they became the followers of such and such personalities, apart from God, they would have all their wishes and needs fulfilled in the world, and all their sins, no matter-how grave and numerous, forgiven by Allah in the Hereafter.

اِنَّ اللّٰهَ يُمۡسِكُ السَّمٰوٰتِ وَالۡاَرۡضَ اَنۡ تَزُوۡلَا ۚ وَلَئِنۡ زَالَتَاۤ اِنۡ اَمۡسَكَهُمَا مِنۡ اَحَدٍ مِّنۡۢ بَعۡدِهٖ ؕ اِنَّهٗ كَانَ حَلِيۡمًا غَفُوۡرًا ﴿۴۱﴾

(35-41) Surely Allah holds the heavens and the earth, lest they should be displaced there, for if they were displaced none would be able to hold them after Him. (69) Surely He is Most Forbearing, Most Forgiving. (70)

(69) That is, this limitless universe is being sustained by Allah alone. No angel, or jinn, or prophet, or saint can sustain it. Not to speak of sustaining the universe these helpless creatures do not even have the power to sustain their own selves. Each one of them is entirely dependent on Allah Almighty for his birth and survival every moment. To think that any one of them has any

share in the attributes and powers of divinity is sheer folly and deception.

(70) That is, it is Allah's Clemency and Forbearance that He is not seizing the culprits immediately in punishment in spite of All kinds of disobedience which are being shown towards Him.

وَ اَ قۡسَمُوۡا بِاللّٰهِ جَهۡدَ اَيۡمَانِهِمۡ لَئِنۡ جَآءَهُمۡ نَذِيۡرٌ لَّيَكُوۡنُنَّ اَهۡدٰى مِنۡ اِحۡدَى الۡاُمَمِ فَلَمَّا جَآءَهُمۡ نَذِيۡرٌ مَّا زَادَهُمۡ اِلَّا نُفُوۡرًا ﴿۴۲﴾

(35-42) Swearing by Allah their strongest oaths they claimed that if a warner came to them they would be better-guided than any other people. (71) But when a warner did come to them, his coming only increased their aversion (to the Truth).

(71) Before the advent of the Prophet (peace be upon him), the same thing used to be said by the Arabs, in general, and by the Quraish, in particular, when they witnessed the moral degeneration of the Jews and the Christians. Mention of this saying of theirs has also been made in(Surah Al-Anam, Ayats 156-157) and in (Surah As-Safat, Ayats 167-169).

اسۡتِكۡبَارًا فِى الۡاَرۡضِ وَ مَكۡرَ السَّيِّئِ ؕ وَ لَا يَحِيۡقُ الۡمَكۡرُ السَّيِّئُ اِلَّا بِاَهۡلِهٖ ؕ فَهَلۡ يَنۡظُرُوۡنَ اِلَّا سُنَّتَ الۡاَوَّلِيۡنَ ۚ فَلَنۡ تَجِدَ لِسُنَّتِ اللّٰهِ تَبۡدِيۡلًا ۚ وَ لَنۡ تَجِدَ لِسُنَّتِ اللّٰهِ تَحۡوِيۡلًا ﴿۴۳﴾

(35-43) They began to wax even more proud on earth and contrived evil designs although the contriving of evil designs only overtakes their authors. Are they waiting, then, for anything except what happened to the nations before them? (72) You shall not find any change in the Way of Allah; and you shall not find anything that can ever alter the Way of Allah.

(72) That is, this Law of Allah that the nation which repudiates its Prophet, is destroyed should be applied in their case as well.

اَوَلَمۡ يَسِيۡرُوۡا فِى الۡاَرۡضِ فَيَنۡظُرُوۡا كَيۡفَ كَانَ عَاقِبَةُ الَّذِيۡنَ مِنۡ قَبۡلِهِمۡ وَ كَانُوۡۤا اَشَدَّ مِنۡهُمۡ قُوَّةً ؕ وَ مَا كَانَ اللّٰهُ لِيُعۡجِزَهٗ مِنۡ شَىۡءٍ فِى السَّمٰوٰتِ وَ لَا فِى الۡاَرۡضِ ؕ اِنَّهٗ كَانَ عَلِيۡمًا قَدِيۡرًا ﴿۴۴﴾

(35-44) Have they not journeyed in the earth to behold the end of those who went before them though they were stronger than them in might? Nothing in the heavens nor on earth can frustrate Him in the least. He is All-Knowing, All-Powerful.

وَ لَوۡ يُؤَاخِذُ اللّٰهُ النَّاسَ بِمَا كَسَبُوۡا مَا تَرَكَ عَلٰى ظَهۡرِهَا مِنۡ دَآبَّةٍ وَّ لٰكِنۡ يُّؤَخِّرُهُمۡ اِلٰٓى اَجَلٍ مُّسَمًّى ۚ فَاِذَا جَآءَ اَجَلُهُمۡ فَاِنَّ اللّٰهَ كَانَ بِعِبَادِهٖ بَصِيۡرًا ۝۴۵

(35-45) If Allah were to take people to task for their deeds, He would not leave any living creature on earth, but He grants them respite to an appointed time. When their appointed time comes to an end, surely Allah fully observes His servants.